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The Text of Chrysostom's Homily 46 on Matthew in the Light of the Codex Guelferbytanus

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THE TEXT OF CHRYSOSTOM'S HOMILY 46
ON MATTHEW IN THE LIGHT OF THE
CODEX GUELFERBYTANUS

by

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A Thesis Submitted to the Faculty of the Graduate School
in Partial Fulfillment of the Requirements for the
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LIFE

John Patrick Langan was born in Hartford, Connecticut, on August 10, 1940. He graduated from the University of Detroit High School in June, 1957. In July, 1957, he entered the Society of Jesus at the Novitiate of St. Isaac Jogues, Wernersville, Pennsylvania. In August, 1959, he transferred to Columbiere College of the University of Detroit and in August, 1961, to West Baden College of Loyola University. In June, 1962, he received the degree of Bachelor of Arts from Loyola University and entered the Graduate School of Loyola University. From September, 1964, to June, 1965, he taught Latin and Greek at St. Ignatius High School, Cleveland, Ohio. Since August, 1965, he has been an instructor in philosophy at the University of Detroit.

CHAPTER I

PROLEGOMENA

St. John Chrysostom, the great preacher and doctor of Antioch and Constantinople, was, after his death, one of the most influential and admired of the Greek Fathers. The holiness of his life, and the persecutions that led to his death, together with the stylistic excellence of his sermons and their moral earnestness, ensured him a high place among the leaders and writers of the Christian East and were doubtless responsible for the preservation of his extensive writings and their continued popularity down through the ages. James Marshall Campbell, in his little introduction to The Greek Fathers, has observed of Chrysostom: "More of him has survived, he has been translated more frequently and more widely and has been published more extensively than any other Father of the Orient."¹ In Migne's Patrologia Graeca, his works fill eighteen volumes. These eighteen volumes contain, along with treatises like De Sacerdotio and letters, one of the most extensive and most admired collections of sacred oratory in the world.

One of the central works of this collection is the Homilies on Matthew, which are one of the great monuments of Chrysostom's exegetical oratory and which form the earliest complete commentary on the first Gospel preserved to us. These homilies, ninety in all, were probably delivered at Antioch in the

¹James Marshall Campbell, The Greek Fathers (New York: Longmans, Green and Co., 1929), p. 72.

year 390, when Chrysostom was serving as preacher in the patriarchal church of that city.² However, as Dom Chrysostomus Baur points out, these homilies have not come down to us in the form in which they were originally delivered. Baur summarizes his position on the date and character of these homilies thus:

Soon after the sermons on Genesis [which Baur dates to the first half of 388] Chrysostom must have begun the explanation of St. Matthew's Gospel. The relatively small number of concrete characteristics makes it clear that this composition is simply a literary product. In the pulpit itself, the preacher may have introduced many penetrating observations which are lacking in the written text. The St. Matthew commentary is generally supposed to have been composed in the year 390, and this date may actually be the correct one."³

In these homilies, Chrysostom stresses the continuity between the Old Testament and the New against the Manichaeans and the unity of nature between the Father and the Son against the Arians.⁴ However, his main concern in these homilies, as in the great bulk of his works, is moral exhortation rather than dogmatic instruction or speculation.

The Homilies on Matthew, then, are significant in a number of ways. First, they are a major example of Chrysostom's oratorical skill and moral intensity. Second, they are one of the major surviving monuments of the Antiochene school of exegesis. Third, they occupy an important place in the history of exegesis as the first complete commentary on Matthew. Fourth, they

²Johannes Quasten, Patrology, Vol. III: The Golden Age of Greek Patristic Literature: From the Council of Nicaea to the Council of Chalcedon (Utrecht: Spectrum Publishers, 1960), p. 437.

³Chrysostomus Baur, O.S.B., John Chrysostom and His Time, Vol. I: Antioch, trans. Sr. M. Gonsaga, R.S.M. (Westminster, Md.: Newman Press, 1959), pp. 288-289.

⁴Quasten, III, 437.

are of central importance in determining the text of the New Testament as it was read by Chrysostom and his contemporaries. Fifth, they reflect the ordinary dogmatic teaching of the Antiochene church at a time which was relatively free from major doctrinal controversies. Sixth, they cast much incidental light on the customs, attitudes, and history of the late fourth century. Particularly interesting in this regard are Homilies 69 and 70, which describe contemporary monastic life. The importance and influence of the Homilies on Matthew in later ages can be estimated from the large number of manuscripts in which they are preserved either in whole or in part. Quasten estimates that there are at least 175 of these manuscripts, dating from the ninth to the sixteenth centuries.⁵ Because of their intrinsic value and their historical importance, the Homilies on Matthew are of continuing significance and justify the effort to establish a more exact text, which is undertaken in this thesis.

The Homilies on Matthew have appeared in the following editions:

Commelin, Hieronymus. Expositio perpetua in Nouum Jesu Christi Testamentum. 4 vols. Heidelberg: in Bibliopolio Commeliniano (Jud. et Nicol. Bonuitii), 1603.

Savile, Henry. S. Joannis Chrysostomi Opera omnia. 8 vols. Eton: John Norton, 1613.

Ducaeus, Fronto, S.J. Sancti Joannis Chrysostomi Opera omnia in 12 tomos distributa. Paris: apud Carolum Morellum, 1636-1642.

Montfaucon, Bernard de. Sancti Joannis Chrysostomi Opera omnia quae exstant vel ejus nomine circumferuntur. 13 vols. Paris: apud L. Guerin, C. Robustel, et al., 1718-1738.

Montfaucon, Bernard de. Sancti Joannis Chrysostomi Opera Omnia. Editio altera (ed. Theobald Fix). 13 vols. Paris: apud Gaulte Fratres, 1834-1839.

⁵Ibid., 438.

Field, Frederick. Joannis Chrysostomi Homiliae in Matthaeum.
3 vols. Cambridge: University Press, 1839.

Field Frederick. Sancti Joannis Chrysostomi Homiliae in Matthaeum.
Editio novissima accurante et denuo recognoscente J.P. Migne. 2 vols.
2 vols. Paris: J.P. Migne, 1863.⁶

The edition of Commelin was based on manuscripts from the Palatine library and from libraries in Bavaria and Augsburg. Commelin confined his editing to reproducing the fullest reading found in his manuscripts and bracketing those words which did not occur in all of the manuscripts. After the appearance of Savile's edition, Commelin's edition was reissued unchanged with the date 1617, a fact which Field attributes to the publisher's desire to prevent the edition from appearing obsolete.⁷

Commelin's edition was used by Sir Henry Savile (1549-1622) in the preparation of his edition of the complete works of Chrysostom. Though Field's edition of the Homilies on Matthew supersedes that part of Savile's work, Savile's edition still stands as a major accomplishment, which has been described as "the first work of learning on a great scale published in England."⁸ Field, however, points out the difficulties under which Savile labored in editing the Homilies on Matthew, particularly the lack of sound manuscripts with which to correct the readings of Commelin's edition. In his view, Savile

⁶The bibliographical information for those works which I have not been able to consult (the editions of Commelin, Savile, and Fronto Ducaeus) has been taken from the preface to Field's edition and from Paul W. Harkins, "The Text Tradition of Chrysostom's Commentary on John," Theological Studies, XIX (1958), pp. 404-412.

⁷Frederick Field, Joannis Chrysostomi Homiliae in Matthaeum, (Cambridge: University Press, 1839), III, vi.

⁸William Carr, "Sir Henry Savile," Dictionary of National Biography, ed. Sir Leslie Stephen and Sir Sidney Lee, XVII (1921) 858.

had no complete, sound manuscript of the homilies of the second half of the commentary.⁹ Though I have not been able to consult Savile's edition, the readings of his text can be gathered from Field's apparatus criticus.

The edition of Fronto Ducaeus is of little value for establishing the text of the homilies since it simply reproduces the text of the Commelin edition. Actually, this edition has precious little to do with Fronto Ducaeus, a French Jesuit, who edited Chrysostom's homilies on the Old Testament, and whose name was then used by the printer Charles Morel to adorn the title page of the edition of Chrysostom's works which he published from 1636 to 1642, although Ducaeus had died in 1624.¹⁰ Field observes that this edition differs from Commelin's in no more than ten places; he used it rather than Commelin's in preparing his own edition and refers to it in his apparatus criticus as Morel's edition.¹¹

The edition of Montfaucon, though it long enjoyed the reputation of being the best edition, was actually a rather unsatisfactory product of the old age of that great scholar. Field's basic criticism of it is that, though Montfaucon professed to recognize the superiority of Savile's text to Commelin's, he actually based his own text on Commelin's and neglected Savile's. Field further observes that the second Benedictine edition, which reproduced Montfaucon's text with some alterations, did something to correct this by using Savile's edition more heavily, though not heavily enough.¹²

⁹Field, III, ix-x.

¹⁰Harkins, p. 405.

¹¹Field, III, xii.

¹²Ibid., xv.

The single most important edition of the Homilies on Matthew, however, is that of Frederick Field (1801-1885), an Anglican clergyman and fellow of Trinity College, Cambridge, from 1824 to 1839. During this time he prepared his edition of the Homilies on Matthew, which appeared in 1839. William Greenhill observes of him: "In his own line of learning he was certainly not surpassed by any scholar of his age."¹³ His edition is a model of clear and precise scholarship and has become the standard text of the homilies, being reprinted by J. P. Migne in Volumes 57 and 58 of the Patrologia Graeca. It was used in the preparation of Prevost's translation of the homilies in the Oxford Library of Fathers.

In preparing his edition, Field used only 13 of the approximately 175 manuscripts of the homilies; and none of those that he uses contained all ninety of the homilies. Most of the major manuscripts contain either the first half of the commentary, which usually runs up to Homily 42, 44, or 45 inclusively, or the second half. Consequently, in preparing the text of Homily 46, Field was principally dependent on three manuscripts, which he designed as G, H, and K. G was a manuscript from the Library of Trinity College, Cambridge, in folio, a parchment of the eleventh century, which contained Homilies 45 to 90. It had been somewhat damaged by moisture and lacked its last page. H and K were both eleventh-century parchments in folio from the Royal Library of Paris. Field called H, which contained Homilies 45-90 complete, a "codex elegans et diligenter scriptus," and K, which con-

¹³William Alexander Greenhill, "Frederick Field," Dictionary of National Biography, ed. Sir Leslie Stephen and Sir Sidney Lee, VI (1921), 1267.

tained the same homilies, a "codex pulcherrimus et accurate descriptus." K unfortunately lacks one page, which runs from ²ΕΚΕΙΝΟΥΣ on page 481C to ΟΥΔΔΕΪΑΤΕ on page 482D in Homily 46.¹⁴ Field also makes reference to a "Codex Regius 688," or Codex P as he refers to it elsewhere, which contained homilies 43 to 90 complete. However he did not use it consistently to determine the text of Homily 46, though he does refer to it on one occasion in his apparatus criticus.¹⁵

Field's means of determining the text were not limited, however, to these four manuscripts and to the previous editions. In determining the text of the New Testament citations in the homily, he was able to use Matthei's collation of the Moscow manuscripts.¹⁶ He was also able to use an Epitome of the entire commentary, which eliminated the Ethica or moral exhortations with which the homilies concluded and presented only Chrysostom's exegesis of the Biblical text in a compressed form, which, however, often preserved Chrysostom's own words. Field uses a manuscript in quarto of this Epitome from the Library of Trinity College, Cambridge, a carefully written parchment of the early tenth century. He also consulted the commentaries on Matthew of Theophylactus and of Euthymius Zigabenus, which were derived from Chrysostom's commentary. He also uses the Latin translation of the Homilies on Matthew which Annianus of Celeda, a Pelagian deacon of the early fifth century, had undertaken. This translation included only the first twenty-

¹⁴Field, III, xx.

¹⁵Ibid., xcii.

¹⁶Ibid.

five homilies and of these only the first eight have ever been printed.¹⁷ For Homily 46, however, Field did have available the Latin translation made by Georgius Trapezuntius (1396-1485 or 1486) and revised by Philippus Montanus in an edition published at Paris in 1570. Since Georgius, a Greek humanist who had come to Italy in the early part of the fifteenth century, had incurred disgrace and expulsion from the papal court because of the infidelity of his translations, the value of this source is not what it might have been.¹⁸ Field further made use of an Armenian translation of Homilies 1 to 53, edited by the Mechitarist Fathers at Venice in 1826.¹⁹

The Codex Guelferbytanus 95 is a manuscript from the Ducal Library at Wolfenbuttel and is of particular interest in that it is the oldest manuscript of any of the writings of Chrysostom that we possess. Dom Chrysostomus Baur dated it to the seventh century.²⁰ Father Edgar Smothers, S.J., following Tischendorf and Gregory, dates it to the sixth century,²¹ as does Heinemann in his catalogue of the Wolfenbuttel manuscripts. Heinemann described it thus in his catalogue:

Pergam. 33 x 27 cm. 186 Bl., in bezeichneten Lagen zu 8 Bl., zweispaltig 6. Jahrh. . . . Schöne griechesche Uncial-und Kapitalhandschrift, mit rothen Ueberschriften, ohne alle

¹⁷ Ernest Honigmann, Patristic Studies ("Studi e Testi," Vol. CLXXIII; Citta del Vaticano: Biblioteca Apostolica Vaticana, 1953), p. 55.

¹⁸ R. Janin, "Georges de Trebizonde," Dictionnaire de Théologie Catholique, ed. A. Vacant and E. Mangenot, VI (1920), cols. 1235-1237.

¹⁹ Field, III, xxv-xxvi.

²⁰ Baur, II, 470.

²¹ Edgar Smothers, S.J., "Four Greek Hymns," Mélanges Joseph de Ghellinck, S.J. (Gembloux: Editions J. Duculot, 1951), p. 323.

Wortabbrechung. Mit einzelnen Bemerkungen und Zusätzen von späteren Händen. Hier und da hat auch eine Hand des 10 Jahrh. lateinische Wörter hinzugefügt.²²

Though Tischendorf used the Scriptural references and texts in the Codex Guelferbytanus in preparing his edition of the New Testament and Father Smothers edited four Greek hymns found in the margins of this manuscript, it has never been used in any edition of the Homilies on Matthew.

The Codex Guelferbytanus is, however, of special importance in the establishment of a sound text of the Homilies, not only because of its age but also because of the fact that, unlike the manuscripts that have been used in previous editions, it contains neither the first half of the complete Homilies nor the second half, but a selection of eighteen homilies from both halves of the commentary. Of these eighteen homilies, seventeen are preserved to us; the missing one is the ninth in the series. The quaternion containing it and the last part of the eighth homily, which is Homily 46 in the whole commentary and which is the subject of this thesis, has unfortunately disappeared.

After inspecting the homilies in this manuscript, I have been unable to arrive at any hypothesis as to why these particular eighteen homilies were chosen by the original editor of the collection. The homilies that he chose and their contents are given here in summary form:

33. Mt 10. 16-22. Christ's discourse on sending out the Twelve.

Ethicon: Chrysostom argues the superiority of the Apostles to the Greeks, insists on our weakness, and praises the patience of Job.

²²0. V. Heinemann, Die Handschriften der hertsoglichen Bibliothek zu Wolfenbüttel (Wolfenbüttel, 1884), I, no. 95, cited by Smothers, p. 321.

35. Mt 10. 34-42. Christ's discourse on sending out the Twelve.

Ethicon: Chrysostom insists on the necessity of almsgiving and replies to difficulties about whether or not the poor deserve alms.

36. Mt 11. 1-6. Christ speaks to a delegation sent by John the Baptist. Ethicon: Chrysostom discusses the problem of the salvation of those who died without knowing Christ and argues that our culpability is greater than that of the heathen.

37. Mt 11. 7-24. Jesus speaks to the people about John. He curses the cities of Galilee. Ethicon: Chrysostom denounces the theater and its sinful spectacles.

41. Mt 12. 25-32. Jesus is accused of casting out devils in the name of Beelzebub. Ethicon: Chrysostom says that the threat of eternal punishment should lead us to afflict ourselves in this life by remembrance of our sins and repentance joined with good works.

42. Mt 12. 33-37. In reply, Jesus denounces the Pharisees. Ethicon: Chrysostom deplores our tendency to neglect our true spiritual welfare.

43. Mt 12. 38-45. Jesus denounces the unbelieving generation and offers it the sign of Jonah. In his exposition of the text, Chrysostom denounces the Marcionites, the Jews, and Julian the Apostate. Ethicon: Chrysostom insists on the reality of hell and the necessity of conversion.

46. Mt 13. 24-33. The parables of the wheat and the tares, of the leaven and of the mustard seed. Ethicon: Chrysostom exhorts us to imitate the Apostles in rightness of life.

73. Mt 23. 14-28. Jesus denounces the Pharisees. Ethicon: Chrysostom engages in a denunciation of sexual immorality and an exhortation to

marry good women, adding a warning against marrying women for their money.

79. Mt 25.31-26.5 Christ proclaims that he will judge men according to their works of charity. Ethicon: Chrysostom exhorts us to forgiveness of enemies and speaks against revenge.

80. Mt 26. 6-16. A woman anoints the feet of Jesus at Bethany; Judas agrees to betray Jesus. Ethicon: Chrysostom warns us against covetousness and urges us to accept poverty.

85. Mt 26.67-27.10. The Jews mock Jesus; Peter denies him; Judas commits suicide. Ethicon: Chrysostom exhorts us to almsgiving and deplores the fact that priests are now obliged to attend to temporal concerns.

86. Mt 27. 11-26. Jesus is tried before Pilate; the Jews prefer Barabbas to Jesus. Ethicon: Chrysostom warns us against yielding to the passions, even to a small extent; for this gives a foothold to the devil.

87. Mt 27. 27-44. The way of the cross and the crucifixion. Ethicon: Chrysostom urges us to bear insults with self-control and without anger.

88. Mt 27. 45-61. The death and burial of Jesus. Chrysostom here refers to an eclipse of the sun "in our generation." Ethicon: Chrysostom urges us not to forsake Jesus in his members but to give them alms; he defends himself against criticism for always talking of almsgiving.

89. Mt 27.62-28.10. The priests set a guard over the tomb; Jesus rises from the dead. Ethicon: Chrysostom denounces the women who wear fine jewelry when they should give alms to the poor.

90. Mt 28. 11-20. The guards report the news to the priests; Jesus appears to the Eleven in Galilee. Ethicon: Chrysostom exhorts to poverty and almsgiving.

From this summary of the contents of the homilies, which are given in the order in which they occur in the manuscript, it can be seen that the editor generally chose groups of homilies for inclusion in his collection; Homilies 46 and 73 are the only isolated homilies found in the manuscript as it stands. He also seems to have had a preference for Chrysostom's expositions of the discourses of Christ rather than for his expositions of the miracles and of the narrative sections of the Gospel, with the exception of the narrative of the Passion and Resurrection. Five of the Ethica deal with poverty and almsgiving, and three treat of hell. Beyond this, few common threads can be discerned among the homilies that form this collection. The missing homily is one of those between Homily 46 and Homily 73 and may well have been either Homily 47 or Homily 72.

Apart from the absence of this one homily, however, the manuscript is well preserved. It is written in double columns in a clear, firm, and legible hand. The hand resembles that in the Vienna Dioscorides written for Juliana Anicia,²³ though the down strokes of the phi, the rho, and the upsilon are not so long as in the Dioscorides, which is dated to the early sixth century. Enlarged letters mark the beginnings of paragraphs. There are no accents, breathings, or iota subscripts, and there is no division between words. The horizontal stroke is frequently used to indicate the omission of a final nu and also to form the customary contractions of the nomina sacra. Omicron is

²³Sir Edward Maunde Thompson, An Introduction to Greek and Latin Paleography (Oxford: Clarendon Press, 1912), pp. 209-210.

frequently written on a much smaller scale than the other letters; less frequently this is the case with sigma, alpha, or other letters. The margins of the text of Homily 46 are generally clean. A small sign is placed in the margin at the beginning of each line of Biblical text both in the pericope and in the homily. Crosses occur in the margins at several points, but their occurrence does not seem to follow any rule. One section of the text, which is noted in the commentary, has been recopied in the margin in a hand probably belonging to the seventh century. The two corrections have been noted in their proper places in the commentary.

At this point it may be appropriate to indicate the general character of the Codex Guelferbytanus and its value for determining the text of Homily 46. In general, it may be said that the Codex Guelferbytanus confirms the text of this homily which has been established on the basis of later manuscripts. The scribe responsible for this manuscript was a careful workman who avoided gross blunders and who tried to provide a clear and readily intelligible text for his readers. He marred his work, however, by an excessive desire to avoid ambiguities and to make references clear; as a result, many glosses and explanatory notes have crept into the text, particularly in the section where Chrysostom discusses the treatment of heretics (482B3-D1). Despite this tendency to amplify the text, the scribe of the Guelferbytanus has done his job well. We are fortunate in possessing such an old and generally reliable witness to the text of this homily. However its authority is not, in my view, such that its readings should be preferred to Field's, which are based on a broad and generally sound tradition. For the value of the Codex Guelferbytanus lies not in reliability in matters of detail but in the general confirmation

that it provides for the text established by Field.

The pericope of Matthew which is found at the beginning of this homily gives a standard version of the text with no extraordinary variants; however, the value of this text in determining the history of the New Testament text lies outside the scope of the present thesis.

In preparing this edition of Homily 46 of the Homilies on Matthew, my basic task has been the establishment of a new text of the homily on the basis of my collation of the Codex Guelferbytanus and the editions of Montfaucon and Field. I have been particularly dependent on Field's edition, which is a model of clear and authoritative scholarship and incorporates the work of his predecessors which I was, for the most part, unable to consult. I have also prepared a translation of the newly established text in which I have tried to achieve an English version that would be intelligible, and natural, and at the same time faithful to the Greek text.

To the text and translation I have appended a short commentary in which I have indicated some of the considerations that were operative in my determination of the text. The commentary is not exhaustive. I have deliberately refrained from comment both in those cases where the reading given by Guelferbytanus is manifestly impossible and in those cases where the reading was determined purely on the greater authority of one source over another. In those where no considerations of grammar, sense, or paleography seemed decisively to favor any of the variants, I have retained the reading given by Field and have recorded that given by Guelferbytanus in the apparatus criticus. In those cases where the Guelferbytanus is not mentioned among the sources of variants, the reading of that manuscript may be understood to be identical with that of the

text. In the preparation of the apparatus criticus, I have retained Field's method of designating his sources, though I have not transcribed his apparatus in toto. Also, because the Codex Guelferbytanus breaks off before the end of the homily, I have not edited, translated, or commented on any part of the homily beyond the end of the homily as it is found in the Codex Guelferbytanus. In the presentation of the text, I have retained in the margin the pagination given in the first Benedictine edition, which was retained in the margins of the second Benedictine edition and of Field's edition, though not in Migne's reprinting of Field. The numbering of the lines, however, which is found in the margins of the text and which is referred to in the commentary, I have taken from Field's edition.

I have omitted merely orthographical variants from the text and the apparatus criticus. The chief of these have been the presence or absence of the nu or sigma moveable, variant forms of $\theta\acute{\upsilon}$, failure to assimilate prefixes, failure to indicate elisions, variant forms of the imperative and second person plural endings, and the interchange of ι and $\xi\iota$.

Sigla

Arm.	Versio Armenica
Ep.	Epitome
G	Codex G in editione Field
Ge.	Versio Latina Georgii Trapezuntii
Gu	Codex Guelferbytanus
H	Codex H in editione Field
K	Codex K in editione Field
Montf.	Editio Montfaucon
Mor.	Editio Morel
Mosq.	Codices Mosquenses citatae a Matthei
Sav.	Editio Savile
Reg. 688	Codex P in editione Field

CHAPTER II

TRANSLATION

Matthew 13. 24-30

480B Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς,
 λέγων· ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
 ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ
 ἀγρῷ αὐτοῦ. Ἐν δὲ τῷ καθεύδειν τοὺς
 ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ
 C ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ
 ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος,
 καὶ καρπὸν ἐποίησε, τότε ἐφάνη ^ακαὶ ^ετὰ
 ζιζάνια. Προσελθόντες δὲ οἱ δούλοι τοῦ

480C2 ^α καὶ *¶ et ku : om. Field*

οἰκοδεσπότου, εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν
 C5 σπέρμα ἑσπείρας ἐν τῷ ^a ἀγρῷ σου^a; πόθεν
 οὖν ἔχει βιβάνια; Ὁ δὲ ἔφη αὐτοῖς· ἐχθρὸς
 ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι
 εἶπον αὐτῷ· θέλεις οὖν ἀπεθλόντες ^b συλλέ-
 ξομεν ^b αὐτά; Ὁ δὲ ἔφη, οὐ· μήποτε συλλέ-
 γοντες τὰ βιβάνια, ἐκριβώσητε ἅμα ^c αὐτοῖς
 τὸν σῖτον. Ἄρετε ^d οὖν ^d συναυξάνεσθαι ἁμ-
 ρότερα ^e μέχρι ^e τοῦ θερισμοῦ, ^f καὶ ἐν παίρῳ
 τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξα-
 τε πρῶτον τὰ βιβάνια καὶ θήσατε αὐτὰ

480C4 ^a ἀγρῷ σου: σῷ ἀγρῷ H; om. σου K L

C7 ^b συλλέξομεν: συλλέξωμεν la man. & L

D1 ^c αὐτοῖς: add. H K καὶ ^d om. οὖν H L D2 ^e

μέχρι H K L: ἄχρι Field D2 ^f καὶ ἐν παίρῳ κ.τ.λ.

H Am Mosq: om. Field

εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν
δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην
μου.

The Homily

Τὶ τὸ μέσον ταύτης καὶ τῆς πρὸ ταύτης
παραβολῆς; Ἐκεῖ τοὺς μηδὲ ὅλως προσ-
D5 ἐσχηκότας ^a αὐτῷ ^a ρησίν, ἀλλ' ἀποπηδήσαν-
τας καὶ τὸν σπόρον προεμένους· ἐνταῦθα
δὲ τῶν αἰρετικῶν λέγει τὰ συστήματα.
ἵνα γὰρ ^b μηδὲ τοῦτο τοὺς μαθητὰς ^b θορυ-
βήσῃ, καὶ τοῦτο προλέγει, μετὰ τὸ διδάξαι
διατί ἐν παραβολαῖς ^c λαλεῖ. ^c Ἐκείνη μὲν

480 D4 ^a αὐτῷ: οὕτω *Eu* D7 ^b θορυβήσῃ *Eu H*:

θορυβῇ *Field* E1 ^c λαλεῖ: λαλεῖς *Eu*

οὖν ἢ παραβολή φησιν ὅτι οὐκ ἐδέξαντο·
 αὕτη δέ, ὅτι καὶ ^aφθορέας ^aἐδέξαντο. Καὶ γὰρ
 καὶ ^bτοῦτο τῆς τοῦ διαβόλου μεθοδείας, τῇ
 ἀληθείᾳ ^cἀεὶ ^{c d}παρεισάγειν ^dτὴν πλάνην,
 πολλὰ ^eἐπιχρωννύντα ^eαὐτῇ τὰ ὁμοιώματα
 ὥστε εὐκόλως κλέψαι τοὺς εὐεξαπατήτους.
 Διὰ τοῦτο οὐκ ἄλλο τι σπέρμα, ἀλλὰ ψιφάνια
 481A καλεῖ, ὃ κατὰ τὴν ὄψιν ἔοικέ πως ^gτῷ ^g
 σίτῳ. Εἶτα λέγει καὶ τὸν τρόπον τῆς ἐπι-
 βουλῆς. Ἐν γὰρ τῷ καθεύδειν τοὺς ἀνθρώ-
 πους, φησὶν. Οὐ μικρὸν τοῖς ἀρχουσιν ἐν-
 480E2 ^aφθορέας: φθορέα ^bκαὶ E3 ^bστ. καὶ ^cκαὶ E4 ^c
 στ. ἀεὶ ^dκαὶ παρεισάγειν: παρεισάγει ^eκαὶ ^eἐπιχρων-
 νύντα: ἐπιχρωννύντος ^{h h}: ἐπιχειρωννύντα ^hκαὶ
 E5 αὐτῇ τὰ ὁμοιώματα: αὐτῆς ὁμοιώματα ^hκαὶ
 481A1 ^gτῷ: το ^hκαὶ

τεῦθεν^a ἐπικρεμνᾶ^a τὸν κίνδυνον, τοῖς μάλιστα
 A5 τῆς ἀρούρας τὴν φυλακὴν ἐμπειπιστευμένοις·
 οὐ τοῖς ἄρχουσι δὲ μόνον, ἀλλὰ καὶ τοῖς
 ἀρχομένοις. Δείκνυσι δὲ καὶ τὴν πλάνην
 μετὰ τὴν ἀλήθειαν οὔσαν· ὅπερ καὶ ἡ τῶν
 πραγμάτων ἔκβασις μαρτυρεῖ. Καὶ γὰρ μετὰ
 τοὺς προφήτας, οἱ ψευδοπροφῆται· καὶ μετὰ
 τοὺς ἀποστόλους, οἱ ψευδαπόστολοι· καὶ
 A10 μετὰ τὸν Χριστὸν, ὁ ἀντίχριστος. Ἄν γὰρ
 μὴ εἶδῃ τί μιμήσῃται ὁ διάβολος, ἢ
 τίσιν ἐπιβουλεύσῃ, ^β οὐ γὰρ τὸ μέρος ἐπὶ
 χειρὶ οὔτε οἶδε τί πράξῃ, ἀλλὰ τοῖς γινο-
 B μένοις ἐπιβουλεύει. ^β Καὶ νῦν τοίνυν, ἐπειδὴ
 481A4^a ἐπικρεμνᾶ· ἐπικρεμᾶ ἢ καὶ ἐπικρεμνᾶν
 βλ A11 ^β οὐ γὰρ τὸ... ἐπιβουλεύει· οὔτε ἐπιχειρεῖ
 οὔτε οἶδε Field

^aοἶδεν, ^aὅτι ὁ μὲν ἐποίησεν ἑκατὸν, ὁ δὲ
 ἐξήκοντα, ὁ δὲ τριάκοντα, ἄλλην ἔρχεται
^bλοιπὸν ^bὁδόν. ^cἘπει ^cγὰρ ἄρπάσαι οὐκ
 ἠδυνήθη τὸ ^dρίψωθεν, ^dοὐδὲ ἀποπνίξαι, οὐδὲ
 κατακαῦσαι, δι' ἑτέρας ἀπάτης ἐπιβουλεύει,
 B5 ^eπαρεμβάλλων ^eτὰ ἑαυτοῦ. ^fΚαὶ τί διαφέρου-
 σιν οἱ καθεύδοντες, γησί, τῶν τὴν ὁδὸν
 μιμουμένων; Ὅτι ἐκεῖ εὐθέως ἤρπασεν.
 οὐδὲ γὰρ ῥίψωθῆναι ἄρηκεν. ἐνταῦθα δὲ
 πλείονος ἐδεήθη τῆς ^gμηχανῆς. ^g

Ταῦτα δὲ λέγει ὁ Χριστὸς, παιδεύων

48/B1 ^aοἶδεν & δε: εἶδεν Field B2 ^bλοιπὸν: post
 ἄλλην δε ^cἘπει: ἐπειδὴ δε B3 ^dρίψωθεν: ῥίψω-
 θέντα δε B4 ^eπαρεμβάλλων: παρεμβάλων δε B5
^fτὰ ἑαυτοῦ γ: τὰ παρ' ἑαυτοῦ Field: τὰ ἑαυτοῦ
 πονηρὰ σπέρματα δε B7 ^gμηχανῆς: μηχανίας δε

ἡμᾶς διὰ παντὸς ἐξηγητέοναι. ^aΚὰν γὰρ ἐκεί-
 νας ^aδιαφύγῃς τὰς βλάβας, φησὶν, ἔστι καὶ ἑτέρα
 βλάβη. Ὡς περ γὰρ ἐκεῖ διὰ τῆς ὁδοῦ καὶ
 τῆς πέτρας καὶ τῶν ἀκανθῶν, οὕτω καὶ ἐν-
 ταῦθα διὰ τοῦ ὕπνου ἢ ἀπώλεια γίνεται.
 ὥστε διηνεκοῦς ^bρυλακῆς ^bδεῖ. Διὸ καὶ ἔλεγεν
 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
 Τοιοῦτόν τι γέγονε καὶ παρὰ τὴν ἄρχην.
 Πολλοὶ ^cχοῦν ^cτῶν προεστώτων πονηροῦς εἰσ-
 ῥόντες ^cἄνδρας ἐν ταῖς ἐκκλησίαις, αἵρεσι-
 ῶν ^dἄρχας ^dὑποκρυπτομένους ^dπολλὴν εὐκολίαν τῇ
 τοιαύτῃ παρέσχον ἐπιβουλῇ. Οὐδὲ γὰρ ^eπονῶν ^e

481B9 ^aΚὰν γὰρ ἐκεῖνας: Ἄν ἐκεῖνας ^b ^{c1}
^bρυλακῆς: ρυλακας ^b ^{c3}χοῦν: οὖν ^b ^{c5}ὑπο-
 κρυπτομένους ^b ^{cod. Montf.}: κρυπτομένους ^{Field}
^{c6}πόνων: πόνου ^b

δεῖ τῷ διαβόλῳ λοιπὸν, ὅταν ἐκείνους εἰς
 μέσον ρυτεύσῃ. Καὶ πῶς δυνατόν μὴ καθ-
 εύδειν, ρησί. Τὸν μὲν ^α οὖν ^α ρυσικὸν ὕπνον, οὐ
 δυνατόν· τὸν δὲ τῆς προαιρέσεως, δυνατόν. Διδ
 καὶ Παῦλος ἔλεγε· γρηγορεῖτε, στήκετε ἐν
 τῇ πίστει. Εἴτα δείκνυσι καὶ ^υ περιττόν ^υ τὸ
 πρᾶγμα, οὐχὶ βλαβερὸν μόνον. Μετὰ γὰρ τὸ
 γεωργηθῆναι τὴν ἄρουραν, καὶ μὴ χρεῖαν
 εἶναι μηδενός, τότε ἐπισπείρει οὗτος· καθάπερ
 15 καὶ οἱ ^ε αἵρετικοὶ ^ε ποιοῦσιν. Δι' οὐδέν γάρ ^δ
 ἕτερον ἢ διὰ κενοδοξίαν ἐμβάλλουσι τὸν ἑαυτῶν
 ἰόν. [καὶ πληροῦται ἐν αὐτοῖς τὸ ἀποστολικόν

481C8 ^α οὖν: om. & D1 ^υ περιττόν: γὰρ ἐρίττον &
 D4 ^ε αἵρετικοὶ: ἑρετικοὶ & Δι' οὐδέν γάρ & & &
 O1^α δι' οὐδέν Field D5 καὶ πληροῦται ἐν
 αὐτοῖς κ.τ.λ. &: om. Field et coll.

λόγιον τὸ λέγον, θέλοντες εἶναι σοφοὶ ἐμω-
 ράνθησαν.]^ε Οὐκ ἐντεῦθεν δὲ μόνον, ἀλλὰ
 καὶ ἐκ τῶν μετὰ ταῦτα μετὰ ἀκριβείας αὐ-
 τῶν ὑπογράφει τὴν σκηνην ἅπασαν. ^α“ΟΤΕ”^α
 γὰρ ἐβλάστησε, ρησὶν, ὁ χόρτος, καὶ καρπὸν
 ἐποίησε, τότε ἐράνη καὶ τὰ ξιβάνια.

ΔΙΟ ὅπερ καὶ ^δοὔτοι ^δποιοῦσι. Παρὰ μὲν γὰρ τὴν
 ἀρχὴν συσκιάβουσιν ἑαυτούς. ^εἘπειδὴν δὲ ^ε
 Ε πολλὴν ^δλάβωσι ^δτὴν ^επαρρησίαν, καὶ λόγου
 τις αὐτοῖς μεταδώ, τότε τὸν ἰὸν ἐκχέουσι.

Τίνος δὲ ἕνεκεν εἰσάγει τοὺς δούλους
 λέγοντας τὸ γεγενημένον; “Ἰνα εἴπῃ ὅτι οὐ
 δεῖ ἀναιρεῖν αὐτούς. Ἐχθρον δὲ ἄνθρωπον

481D7 ^α“ΟΤΕ: ‘Ο ^δαυ D9 ^δοὔτοι: αὐτοὶ ^δαυ D10 ^εἘπει-
 δὴν δὲ: ἐπεὶ δὲ ἐὰν ^δαυ E1 ^δλάβωσι: λάβουσι ^δαυ
^ετὴν ^ααυ. ^δαυ E3 ^δἀναιρεῖν: ἀνερρεῖν ^δαυ

αὐτὸν ^a τὸν Σατανᾶν ^a καλεῖ, διὰ τὴν εἰς ἀνθρώ-
 πους βλάβην ^b ἀγωνίζεσθαι αὐτόν. ^b Ἡ μὲν
 γὰρ ἐπήρεια καθ' ἡμῶν. ἡ δὲ ἀρχὴ τῆς
 ἐπηρείας οὐκ ἀπο τῆς εἰς ἡμᾶς, ἀλλ' ἀπὸ
 482A τῆς εἰς θεὸν ἔχθρας ἐγένετο. Ὅθεν δῆλον
 ὅτι μᾶλλον ὁ θεὸς ἡμᾶς φιλεῖ ἢ ἡμεῖς
 ἑαυτούς. Ὅρα δὲ καὶ ἐτέρωθεν τοῦ διαβόλου
 τὴν κακουργίαν. Οὐ γὰρ πρὸ τούτου ἔσπειρεν,
 ἐπειδὴ μὴδὲν εἶχεν ἀπολέσαι. ἀλλ' ὅτε ἦν
 A5 ἅπαντα πεπληρωμένα, ἵνα ^c τῇ σπουδῇ ^c λυμή-
 νηται τοῦ γεωργοῦ. οὕτω πρὸς ἐκεῖνον ^d ἐχ-
 θρωδῶς ^d ἔχων πάντα ἐποίει. Σκόπει δὲ καὶ
 τῶν οἰκετῶν τὴν φιλοστοργίαν. Καὶ γὰρ ἐπεὶ
 481E4 ^a om. τὸν Σατανᾶν Field E5 ^b om. ἀγωνί-
 ζεσθαι αὐτόν Field 482A5 ^c τῇ σπουδῇ: τὴν σπου-
 δην ^d & & & A5 ^d ἐχθρωδῶς: ἐχθρὸς &

γονται ἤδη τὰ βιβλία ἀνασπάσαι, εἰ καὶ μὴ
^aδιεσπεμμένως ποιούσιν. ^aὅπερ δείκνυσι τὴν
^bὑπὲρ τοῦ σπόρου ^bμέριμναν αὐτῶν, καὶ πρὸς
 A10 ἐν μόνον βλέποντας, οὐχ ^cὅπως ^cἐκεῖνος δῶ ^d
 δίκην, ἀλλ' ὥστε ^eτὰ ^eκαταβληθέντα μὴ ἀπο-
 λέσθαι. οὐ γὰρ δὴ τοῦτό ἐστι ^fτὸ κατεπεῖ-
 B γον. Διόπερ ὅπως τὸ νόσημα ^hτέως ἐξέλω-
 σι, ^hσκοποῦσι. Καὶ οὐδὲ τοῦτο ἀπλῶς
 βητοῦσιν. οὐ γὰρ ἑαυτοῦς ἐπιτρέπουσιν,
 ἀλλὰ τοῦ δεσπότου τὴν γνώμην ἀναμένουσι

482A7 ^aδιεσπεμμένως ποιούσιν: διεσκέψαντο ποι-
 ῆσαι ^bκαὶ A8 τοῦ σπόρου: τούτου ^cκαὶ A10 ^cὅπως:
 ὡς ^dκαὶ ἐκεῖνος δῶ: ἐκεῖνο δάσουςι ^eκαὶ ^eom.
 τὰ ^fκαὶ ^fom. γὰρ ^fκαὶ A11 ^fἐστι: add. φησί ^fκαὶ
 B2 ^hτέως ἐξέλωσι: ἐξέλωσι τέως ^hκαὶ: ἐξέλωσι τοῦτο
^hκαὶ

λέγοντες· θέλεις; Τί οὖν ὁ δεσπότης; Κωλύ-
 ει λέγων· ^a ἄφετε αὐτὰ ἕως τοῦ θερίσμου· ^a

B5 μήποτε ἐπριβώσητε ἅμα αὐτοῖς τὸν σῖτον.

Τοῦτο δὲ ἔλεγε, κωλύων ^b πολέμους γίνεσθαι
 καὶ αἵματα καὶ σφαγὰς· ^b Οὐ γὰρ δεῖ ἀναιρεῖν
 αἰρετικόν· ἐπεὶ ^c πόλεμος ἄσπονδος ^{c d} ἔμελλεν ^d
 εἰς τὴν οἰκουμένην εἰσάγεσθαι. Δύο τοίνυν

482B4 ^a σμ. ἄφετε αὐτὰ ἕως τοῦ θερίσμου Field

B5 ^b πολέμους. γίνεσθαι καὶ αἵματα καὶ σφαγὰς:

πολέμους ἐκ τούτου γίνεσθαι πρὸς ἑαυτοὺς

ἀντιτασσομένοις καὶ σφαγὰς καὶ αἱμάτων ἐκ-

χύσεις καὶ διωσμοί ~~ἐν~~ B7 ^c πόλεμος ἄσπον-

δος: add. καὶ συζητήσεις βλάβημοι ~~ἐν~~ ^d ἔμελ-

λεν: ἔμελλον ~~ἐν~~ ἔμελλεν ~~πρὸς~~ οἰκουμένην Montf.

^aτούτοις αὐτοὺς ^{a b}κατέχει τοῖς λογισμοῖς· ἐνὶ
 μὲν ^cτῷ ^cμὴ τὸν σῖτον βλαβῆναι· ἑτέρῳ δὲ
 B10 τῷ καταλήψεσθαι τὴν κόλασιν ^dπάντας ^dαὐτοὺς
 C ^eἀνιάτως ^fνοσοῦντας. ^gἽστε εἰ βούλει, καὶ πο-
 λασθῆναι αὐτοὺς, καὶ χωρὶς τῆς τοῦ σίτου
 βλάβης, ἀνάμεικτον τὸν προσήκοντα καιρὸν. ^h

Τί δέ ἐστι, μὴ ἐκριζώσητε ἅμα αὐτοῖς
 τὸν σῖτον; ἢ τοῦτό φησιν, ὅτι εἰ

482 B8 ^aτούτοις αὐτοὺς: τούτους αὐτοὺς ^bκα-
 τέχει: κατάσχει ^cτῷ: τὸ ^dπάντας:
 πάντως Field B10 ^eαὐτοὺς add. παρὰ τοῦ δεσπότη
^fἀνιάτως: ἀνιάτα ^gνοσοῦντας: add.
 καὶ καὶ ἡμᾶς ἐκδίκους τοῦ θεοῦ γενέσθαι αὐτῶν
 μὴ ὑπακουόντων ἡμῶν ἀλλὰ τῷ δεσπότῃ τὴν
 περὶ τούτων ἄρεται κρίσιν ^hκαιρὸν: add.
 ἀνταποδόσεως

^a μέλλοιτε ^a κινεῖν ὅπλα καὶ κατασφάττειν τοὺς
 C5 αἵρετιμοὺς ἀνάγκη πολλοὺς καὶ τῶν ἀγίων
^b συγκαταβάλλεσθαι ^b ἢ ὅτι ἀπ' αὐτῶν τῶν βιβανί-
 ων πολλοὺς εἰκὸς ^c μεταβαλέσθαι ^c καὶ γενέσθαι
 σίτον. Ἄν τοίνυν προλαβόντες αὐτοὺς ἐπριβώσῃτε,
 λυμαίνεσθε τῷ μέλλοντι γίνεσθαι σίτῳ οὓς
 ἐγχωρεῖ ^d μεταβαλέσθαι ^d καὶ γενέσθαι βελτίους
 C10 ἀναιροῦντες. ^e Οὐ τοίνυν κατέχειν αἵρετικούς
 καὶ ἐπιστομίζειν καὶ ^f ἐγκόπτειν ^f αὐτῶν τὴν

482C4 ^a μέλλοιτε: μέλλετε & C5 ^b συγκαταβάλλεσθαι:
 add. τῇ τῶν ἑρετικῶν ἐπιβουλῇ & C6 ^c μεταβαλέσθαι:
 μεταβάλλεσθαι &: add. διὰ τῆς ἡμῶν μετολῆς καὶ
 διδασκαλίας ἥτοι καλῆς ἀναστροφῆς & C9 ^d μετα-
 βαλέσθαι: μεταβάλλεσθαι & C9 ^e ἀναιροῦντες: add.
 πρὸ τῆς τοῦ Θεοῦ κρίσεως & C10 ^f ἐγκόπτειν:
 ἐγκόπτειν Field

παρρησίαν, καὶ τὰς συνόδους καὶ τὰς ^aσπονδὰς ^aδι-
 D λύειν πωλύει, ἀλλ' ἀναιρεῖν καὶ κατασφάττειν.
 Σὺ δὲ αὐτοῦ σκόπει τὴν ἡμερότητα, πῶς οὐκ
 ἀποφαίνεται μόνον, οὐδὲ πωλύει, ἀλλὰ λογισμοὺς
 τίθῃσι. Τί οὖν, ἂν μέχρι τέλους μένη τὰ ζιζάν-
 D5 ια; Τότε ἐρῶ τοῖς θεισταῖς· συλλέξατε πρῶτον τὰ
 ζιζάνια καὶ δήσατε αὐτὰ ^dδεσμὰς ^dπρὸς τὸ κατα-
 καῦσαι αὐτά. Πάλιν ^eἀναμιμνήσκει αὐτοὺς τῶν
 Ἰωαννου ^fρημάτων ^fτῶν κριτὴν αὐτὸν ^gεἰσαγον-

482C11 ^aσπονδὰς:σπουδὰς ^bDI κατασφάττειν: add. οὐ
 κελεύει διὰ τὴν μετάνοιαν ^bD2 ^cαὐτοῦ: ποστ σκόπει
^bD5 ^dδεσμὰς: εἰς δεσμὰς ^bD6 ^eΠάλιν: add. ὁ υἱὸς
^bD7 ^fρημάτων: λόγων ^bτῶν κριτὴν αὐτὸν ^{Field}
^{et Montf.}: τῶν αὐτὸν κριτὴν ^b: τὸν κριτὴν αὐτῶν
^hἡ μ. ^b: τῶν κρίτην αὐτῶν ^{cau. b} ^hεἰσαγόντων
 εἰσαγαγοντων ^b

των, ^h καὶ φησιν, ὅτι ἕως μὲν ἐστήκασιν ἐγγὺς
 Ε τοῦ σίτου φεῖδесθαι χρή· ἐχχωρεῖ γὰρ αὐτοὺς
 καὶ σῖτον γενέσθαι· ὅταν δὲ μηδὲν ^a κερδάναν-
 τες ^a ἀπέλθωσι, τότε αὐτοὺς ἀναγκαίως ἢ ἀπαρ-
 αίτητος ^b διαδέξεται ^b δίκη. Ἐρῶ γὰρ τοῖς
 θερισταῖς, φησὶ, συλλέξατε πρῶτον τὰ βιβάνια.
 Ε5 Διὰ τί πρῶτον; Ἵνα μὴ φοβηθῶσιν οὗτοι, ὡς
^c συναπαγομένου ^{ed} ἅμα ^d αὐτοῖς τοῦ σίτου. Καὶ
 δῆσατε αὐτὰ ^e δεσμὰς ^f ὥστε ^f κατακαῦσαι αὐτά·
 τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην.

483A Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·
 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ

482E2 ^a κερδάναντες· κερδαίνοντες ^b E3 ^b διαδέξε-
 ται· διαδέχεται ^b E5 ^c συναπαγομένου· συναγομένου
^d E5 ^d ἅμα om. ^e E6 ^e αὐτὰ· add. εἰς ^e ὥστε·
 πρὸς τὸ ^e

σινάπεως. Ἐπειδὴ γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπό-
 ρου τρία μέρη ἀπόλλυται, καὶ σώζεται ἓν, καὶ
 ἐν αὐτῷ πάλιν τῷ σωζομένῳ τοσαύτη γίνεται
 Α5 βλάβη, ἵνα μὴ λέγωσι^α τίνες καὶ πόσοι ἔσον-
 ται οἱ πιστοί; καὶ τοῦτον ἐξαίρει τὸν φόβον,
 διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίσ-
 τιν αὐτοὺς, καὶ δεικνὺς ὅτι πάντως ἐκταθήσε-
 ται τὸ κήρυγμα. ^β Διὰ τοῦτο ^β τοῦ λαχάνου τὴν
 εἰκόνα εἰς μέσον ἤγαγε δρόρα εἰκνυῖαν τῇ
 Β ὑποθέσει· ὁ μικρότερον μὲν, ρησὶν, ἐστὶ
 πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον
 τῶν λαχάνων ἐστὶ καὶ γίνεται δένδρον, ὥστε
 ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ ^γ καὶ ^γ κατασκη-
 νοῦν ἐν τοῖς κλάδοις αὐτοῦ. Τοῦ γὰρ μεγεθοῦς

483 Α5 ^α λέγωσι: add. καὶ Field Α8 ^β Διὰ τοῦτο:

Διὰ τὸ κε Β3 ^γ καὶ: om. κε



B5 τὸ τεκμήριον ἐνδείξασθαι ἡβουλήθη. οὕτω δὲ
 καὶ ἐπὶ τοῦ κηρύγματος ἔσται, φησί. Καὶ
 γὰρ ἀπάντων ^aἀσθενέστεροι ἦσαν ^eοἱ μαθηταί,
 καὶ πάντων ἐλάττους· ἀλλ' ὅμως, ^bἐπειδὴ ^b
 μεγάλη ἦν ἡ ἐν αὐτοῖς δύναμις, ἐξηπλώθη
 πανταχοῦ τῆς οἰκουμένης.

Εἶτα καὶ τὴν βύμην ταύτην προστίθῃσι τῇ
 B10 εἰκόνι, λέγων· ὅμοια ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν βύμῃ, ἣν λαβουσα γυνὴ ^cἐνέκρυψεν ^c
 εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐβυμώθη
 ὅλον. Καθάπερ ^dγὰρ αὕτη ^dτὸ πολὺ ἄλευρον
 μεθίστησιν εἰς τὴν ἑαυτῆς ἰσχὺν, οὕτω καὶ
 ὑμεῖς τὸν πάντα κόσμον μεταστήσετε. Καὶ ὅρα

483B6 ^aἀσθενέστεροι ποτὶ ἦσαν &u B7 ^bἐπειδὴ:
 ἐπει &u B10 ^cἐνέκρυψεν: ἔκρυψεν Field B11 ^dγὰρ
 αὕτη: ἡ βύμη μικρὰ οὖσα &u

σύνεσιν. ^a ^b ^b Τὰ γὰρ τῆς φύσεως παράγει, δεικ-
 νὺς ὅτι ὥσπερ ἐκεῖνα ^c ἀνερχώρητον ^c μὴ γε-
 15 νέσθαι, οὕτω καὶ ταῦτα ^d. Μὴ γάρ μοι ^e τοῦτο
 λέγε. ^e τί δυνησόμεθα δώδεκα ἄνθρωποι εἰς
 πλῆθος ἐμπεσόντες ^f τοσοῦτον ^f; Καὶ γὰρ τοῦτο
 αὐτὸ μάλιστα ὑμῶν ποιεῖ τὴν ἰσχὺν ἐκλάμψαι,
 ἵνα ^g ἀναμιγῇ τῷ πλήθει καὶ μὴ φυγεῖν.
 Ὡς περ οὖν καὶ ἡ βύμη τότε τό φύραμα θυμοῖ,
 ὅταν ἐγγὺς γέννηται τοῦ ἀλεύρου, καὶ οὐχ ἀπλῶς

483C3 ^a σύνεσιν: add. τοῦ δεσπότου συνετίβουτα τοὺς
 ἑαυτοῦ μαθητὰς εἰς πολλὴν προθυμίαν ἐνάγων
 αὐτούς ^b ^b Τὰ: παρὰ ^b ^c ἀνερχώρητον: ἀδύνατον
^b ἀνερχεῖρητον ^d ταῦτα: add. πάντως γεννηθή-
 σονται ^b ^c ^c τοῦτο λέγε: λέγε ὅτι ^b ^c ^c
^f τοσοῦτον: τοσοῦτων ^b ^c ^c ^c το: τῷ ^b

C10 ἐγγύς, ἀλλ' οὕτως ὥστε καὶ μιγῆναι. ^a οὐ γὰρ εἶπεν
 D ἔθηκεν ἀπλῶς, ἀλλ' ἔκρυψεν. ^b οὕτω καὶ ὑμεῖς,
 ὅταν πολληθῇτε καὶ ἐνωθῇτε τοῖς πολέμοις
 ὑμῖν, τότε αὐτῶν περιέσεσθε. Καὶ καθάπερ ἐκεί-
 νη ^d καταχώννυται ^d μὲν, οὐκ ἀφανίζεται δέ,
 ἀλλὰ κατὰ μικρὸν πρὸς τὴν ἑαυτῆς ^e ἕξιν ^e
^f ἅπαντα ^f μεταποιεῖ ^g. τὸν αὐτὸν ^h δὴ ^h τρόπον καὶ

483C10 ^a οὐ γὰρ εἶπεν: διατί δὲ οὐκ εἶπεν ἄς ^{ku}
 D1 ^b ἔκρυψε: add. ὥπερ ὁ λόγος σαρκωθείς ὅλον
 τὸ φύραμα τοῦ ἀνθρώπου ἐβύμβωσεν διὰ τοῦ πυρὸς
 τῆς θεότητος αὐτοῦ ψυχὴν τε καὶ σῶμα καὶ τὸ
 πνεῦμα ^c ^{ku} οὕτω: αὐτῶ ^{ku} D3 ^d καταχώννυται:
 καταχονεύεται ^{ku} D4 ^e ἕξιν: ἕξειν ^{ku} ^f ἅπαντα:
 πάντα ^{ku} ^g μεταποιεῖ: add. οὕτως καὶ ὁ τοῦ Θεοῦ
 λόγος ἐν τῇ κοιλίᾳ τῆς παρθένου τὴν ἑαυτοῦ
 σάρκωσιν διέπλαττεν ^{ku} ^h δὴ: om. Field

05 ἐπὶ τοῦ κηρύγματος^a συμβήσεται. Μὴ τοίνυν,
 ἐπειδὴ πολλὰς εἶπον εἶναι τὰς ἐπηρείας,
 φοβηθῆτε· καὶ γὰρ καὶ οὕτως ἐκλάμψετε,
 καὶ ^bἀπάντων ^bπεριέσεσθε. Τρία δὲ σάτα ἐν-
 ταῦθα τὰ πολλὰ εἶρηκεν^c. ^dοἶδε ^dγὰρ τὸν
 ἀριθμὸν τοῦτον^e ἐπὶ πλήθους λαμβάνειν. Μὴ
 110 θαυμάσης δέ, εἰ περὶ βασιλείας, διαλεγόμενος
 κόκκου καὶ βύβλης ἐμνήσθη^f. ἀνθρώποις γὰρ
 διελέγετο ἀπείροις καὶ ἰδιώταις καὶ δεομένοις
 ἀπὸ τούτων ἐνάγεσθαι. Οὕτω γὰρ ἦσαν ἀφελεῖς,
 ὥς καὶ μετὰ ταῦτα πάντα δεηθῆναι ἐρμηνεῖς

483 05^a κηρύγματος: add. τοῦτο Field add. τούτου Erbe
 07^b ἀπάντων: πάντων Be 08^c εἶρηκεν: add. τοῦ πάν-
 τος βίου κατασκευὴν Be ^dοἶδε: οἶδαμεν Be ^eτοῦ-
 τον: add. καὶ Be 110^f ἐμνήσθη: ἐμνημόνευσεν Be

πολλῆς.

Ποῦ ^aτοίνυν ^aἙλλήνων παῖδες εἰσι; Μανθαν-
έτωσαν τοῦ Χριστοῦ τὴν δύναμιν, ὁρῶντες
τῶν πραγμάτων τὴν ^bἀλήθειαν ^b· καὶ ἐκατέρω-
^{E5}θεν ^cαὐτὸν προσκυνεῖτωσαν, ὅτι καὶ προεῖπε
πράγμα τοσοῦτον, ^cκαὶ ἐπλήρωσε. ^dΚαὶ γὰρ
αὐτός ἐστιν ὁ τὴν δύναμιν ἐνθεὶς τῇ βύμῃ

^{484A} Διὰ τοῦτο καὶ ἀνέμιξε τῷ πλήθει τοὺς
αὐτῷ πιστεύοντας, ἵνα ^eμεταδῶμεν ^eτοῖς ἄλλοις
τῆς ἡμετέρας δωρέσεως. Μηδεὶς τοίνυν ὀλι-
γότητι αἰτιάσθω. Πολλὴ γὰρ τοῦ κηρύγματος
ἡ δύναμις· καὶ τὸ βυμωθὲν ἅπαξ, βύμη γί-

^{483E2} ^aτοίνυν: νῦν & ^{E3} ^bἀληθείαν: δύναμιν &

^{E4} ^cαὐτὸν... τοσοῦτον: αὐτὸν πράγματος ὁ τοῦτον
μέγα & ^{E5} ^dἐπλήρωσε: add. ἅπαντα & ^{484A1}

^eμεταδῶμεν: μεταδιδῶμεν &

45 νεται τῷ λοιπῷ^a πάλιν. Καὶ καθάπερ ὁ σπιν-
 θήρ ὅταν ἐπιλάβηται ξύλων, τὰ ἤδη κατακαυθέν-
 τα ποιήσας τῆς φλογὸς^b προσθήκην, οὕτω τοῖς
 ἄλλοις ἐπεῖσιν· οὕτω δὲ καὶ^c τὸ κήρυγμα.^c
 Ἀλλ' οὐκ εἶπε πῦρ, ἀλλὰ βύμην. τί δήποτε;
 Ὅτι οὐ τοῦ πυρός ἐστίν^d ἐκεῖ^d τὸ ὅλον,
 ἀλλὰ καὶ τῶν ἀναπτομένων ξύλων. ἐν-
 ταῦθα δὲ^e τὸ ὅλον ἢ βύμη ἐργάζεται
 δι' ἑαυτῆς.

† Εἰ δὲ ἄνθρωποι δώδεκα † τὴν οἰκουμένην

484A4^a τῷ λοιπῷ: add. κόσμῳ & A6^b φλογὸς:
 φλογὸς & A7^c τὸ κήρυγμα: τὸ τῆς εὐσεβείας
 τοῦ Χριστοῦ κήρυγμα & A8^d σκ. ἐκεῖ &.
 A10^e ἢ βύμη ἀπὸ τοῦ ὅλου & A11^f Εἰ δὲ
 ἄνθρωποι δώδεκα: οἵδε ἄνθρωποι οἱ δώδεκα &

^a ἅπασαν ἐβύμωσαν, ^a ἐννόησαν ὅτι ἡμῶν ἡ
 B κακία, ὅταν τοιοῦτοι ὄντες τοὺς ὑπολειπομέν-
 ους μὴ δυνήθωμεν διορθοῦν, οὓς μυρίοις κο-
 μοις ^b ἄρκεῖν ἐχρήν καὶ γενέσθαι βύμην ^b.
 Ἄλλ' ἐκεῖνοι, φησὶν, ἀποστολοὶ ἦσαν. Καὶ τί τοῦτο;
 οὐχὶ τῶν αὐτῶν σοι μετέσχον ^c; οὐκ ἐν πόλεσιν
 ἐτράφησαν; οὐ τῶν αὐτῶν ἀπέλαυσαν; οὐχὶ τέχ-
 νας ^d μετεχειρίσαντο ^d; μὴ γὰρ ἄγγελοι ἦσαν;
 μὴ γὰρ ἐξ οὐρανοῦ κατέβησαν; Ἀλλὰ τὰ σημεῖα,
 φησὶν, εἶχον. Οὐ τὰ σημεῖα θαυμαστοὺς ^e αὐτοὺς
 ἐποίησε. ^e Μέχρι πότε προκαλύμμασι κεκρή-

484A12 ^a ἐβύμωσαν: add. διὰ τῆς τοῦ Χριστοῦ βύατος
 B1 ^b ἄρκεῖν ἐχρήν καὶ γενέσθαι βύμην: ἐχρήν
 ἄρχειν γενέσθαι B2 ^c μετέσχον: add. μυστηρί-
 ων; οὐχὶ ὁμοῖοι ἡμῶν ἦσαν B3 ^d μετεχειρίσαντο:
 μετεχειρίσαν B4 ^e αὐτοὺς μὲν ἐποίησε B5

μεθὰ τῆς ἡμετέρας ῥαθυμίας τοῖς θαύμασιν
 ἐκείνοις. ^a["Ἴδε τὸν χορὸν τῶν ἀγίων οὐ τοῖς
 C θαύμασιν ἐκείνοις λάμπαντα]. ^a Πολλοὶ γὰρ
 καὶ δαίμονας ^b ἐκβάλλοντες, ^b ἐπειδὴ τὴν ἀνο-
 μίαν εἰργάσαντο, οὐκ ἐγένοντο θαυμαστοί,
 ἀλλὰ καὶ ἐκολάσθησαν. Καὶ ^c τί ποτ' οὖν ^c
 ἐστι, ρησίν, ὃ μεγάλους αὐτοὺς ἔδειξε;
 τὸ χρημάτων καταφρονεῖν, τὸ δοξῆς ὑπερθεῖν
 C5 ^d τὸ πραγμάτων ἀπηλλάχθαι βιωτικῶν. Ὡς
 εἶχε μὴ ταῦτα εἶχον, ἀλλὰ δοῦλοι τῶν πα-
 θῶν ᾗσαν, εἰ καὶ μυρίους νεκροὺς ἤγειραν

484B9 ^a "Ἴδε τὸν χορὸν κ.τ.λ. *San. Mai. Field:*
omn. cold. C1 ^b ἐκβάλλοντες *du & H:* ἐκβάλλοντες
Field C3 ^c τί ποτ' οὖν: τί τοῦτο *du* C5 ^d τὸ
 πραγμάτων ἀπηλλάχθαι βιωτικῶν: τὸ πάντων
 ἀπηλλάχθαι τῶν βιωτικῶν *du*

οὐ μόνον οὐδὲν ἂν ὤρέλῃσαν, ἀλλὰ καὶ ἀπατε-
 ῶνες ἂν ἐνομιόσθην εἶναι. Οὕτως ὁ βίος
 ἐστὶν ὁ πανταχοῦ λάμπων, ὁ καὶ τοῦ πνεύ-
 C10ματος τὴν χάριν ἐπισπώμενος. Ποῖον σημεί-
 ον^a Ἰωάννης ἐποίησεν, ὅτι πόλεις^b τοσαύτας^b
 D ἀναρτήσατο; Ὅτι γὰρ οὐδὲν ἐθαυματούργησεν,
 ἀκουσον τοῦ εὐαγγελιστοῦ λέγοντος· ὅτι
 Ἰωάννης μὲν ἐποίησε σημεῖον οὐδέν. Πόθεν
 δὲ θαυμαστὸς Ἡλίας ἐγένετο; οὐκ ἀπὸ τῆς
 παρρησίας τῆς πρὸς τὸν βασιλέα; οὐκ ἀπὸ
 D5 τοῦ βήλου τοῦ πρὸς τὸν θεόν; οὐκ ἀπὸ τῆς
 ἀκτημοσύνης; οὐκ ἀπὸ τῆς μηλωτῆς καὶ
 τοῦ σπηλαίου καὶ τῶν ὀρώων; Τὰ γὰρ σημεῖα
 484 C10^a σημεῖον· add. ὁ βαπτιστῆς ^b ~~ἐν~~ τοσαύ-
 τας Field coll. ~~ἐν~~ : ταύτας la man. ~~ἐν~~

^a πάντα μετὰ ταῦτα ^a ἐποίησε. τὸν δὲ Ἰωβ ποῖον
 σημεῖον ὀρώων ποιούντα ἐξεπλάγη ὁ διάβολος;
 ἡμεῖτον μὲν οὐδέν, βίον δὲ λάμποντα καὶ
 ὑπομονὴν ἀδάμαντος ^b στερρότερον ^b ἐπιδεικνύ-
 ρ10 μενον. Ποῖον σημεῖον ὁ Δαυὶδ ἐποίησεν, ἕτι
 νέος ὢν, ὡς ^c εἰπεῖν τὸν θεόν ^c. εὗρον Δαυὶδ
 E τὸν τοῦ Ἰεσσαὶ ἄνδρα κατὰ τὴν καρδίαν μου;
 ὁ ^d δὲ ^d Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ
 ποῖον νεκρὸν ἤγειραν; ποῖον δὲ λεπρὸν
^e ἐκάθηναν ^e; οὐκ ^f οἶσθα ^f ὅτι ^g τὰ ^g σημεῖα, ἐὰν
 μὴ νήρωμεν, καὶ φλάπτει πολλάκις; οὕτως ^h οὖν ^h

484 D6 ^a πάντα μετὰ ταῦτα & μετὰ ταῦτα ἅπαντα
 Field D9 ^b στερρότερον· στερροτέραν Field D10 ^c τὸν
 θεόν αὐτὸ εἰπεῖν & E2 ^d σμ. δὲ & E3 ^e ἐκάθηναν· ἐκα-
 θέρισαν & E3 ^f οἶσθα· οἶδας & ^g σμ. τὰ & E4
^h σμ. οὖν Field

Ε5 πολλοὶ τῶν Κορινθίων ἀπεσχίσθησαν ἀπ' ἀλ-
λήλων· οὕτω πολλοὶ τῶν Ῥωμαίων ἀπενόη-
θησαν· οὕτω Ζίμων ^α ἐξεβλήθη ^α· οὕτως ὁ
^β τῷ Χριστῷ ^β τότε ἐπιθυμήσας ἀκολουθεῖν

485A ἀπεδοκιμάβετο, ἀκούσας ὅτι αἱ ἀλώπεκες
πωλεοὺς ἔχουσι ^ε· ^δ τούτων ^δ γὰρ ἕκαστος, ὁ μὲν
χρημάτων, ὁ δὲ δόξης ἐφίεμενος τῆς ἀπὸ τῶν
σημείων, ἐξέπιπτον καὶ ^ε ἀπώλοντο ^ε. Βίου δὲ
A5 ἐπιμέλεια καὶ ἀρετῆς ^ζ ἔρως οὐ μόνον οὐ
τίκτει τοιαύτην ἐπιθυμίαν, ἀλλὰ καὶ οὖσαν
ἀναιρεῖ.

484E6 ^α ἐξεβλήθη· ἐξεβάλλετο ^β E7 τῷ Χριστῷ·
τοῦ Χριστοῦ ^β 485A1 ἔχουσι· add. καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ καταγηνώσεις Field; om. N¹ Aem ^β
A2 ^δ τούτων· τοῦτο ^β A4 ^ε ἀπώλοντο ^β ^β· ἀπώλουν-
το Field ^ζ ἀρετῆς· add. καὶ ἀνυποκρίτου πίστεως ^β

Καὶ αὐτὸς δὲ ὅτε ἐνομοθέτει τοῖς ἑαυτοῦ
 μαθηταῖς, τί ἔλεγε; ποιήσατε σημεῖα, ἵνα ἴδωσιν^a
 οἱ ἄνθρωποι; Οὐδ' αὖτως· ἀλλὰ τί; Λαμψάτω τὸ
 φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδω-
 σιν^b ὑμῶν τὰ καλὰ^b ἔργα, καὶ δοξάσωσι τὸν πα-
 B τέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Καὶ τῷ Πέτρῳ
 δὲ οὐκ εἶπεν, εἰ φιλεῖς με, ποιεῖ σημεῖα· ἀλλὰ
 ποιμαίνει τὰ πρόβατά μου. Καὶ πανταχοῦ δὲ αὐ-
 τὸν προτιμῶν τῶν ἄλλων μετὰ Ἰακώβου καὶ
 Ἰωάννου, πόθεν, εἶπέ μοι, προετίμα; ἀπὸ τῶν ση-
 B5 μείων; Καὶ μὴν πάντες ὁμοίως ἐκάθαιρον τοὺς λεπ-
 ροὺς, καὶ τοὺς νεκροὺς^c ἤγειρον^c· καὶ πᾶσιν ὁμοίως
 τὴν ἐξουσίαν ἔδωκε. Πόθεν οὖν^d εἶχον τὸ πλεόν^d

485 A7^a ἴδωσιν· εἰδῶσιν ~~καὶ~~ A7^b ὑμῶν ~~πρὸς~~ τὰ καλὰ
~~καὶ~~ B6^c ἤγειρον· ἤγειραν ~~καὶ~~ B7^d τὸ πλεόν ~~αὐτο~~
 εἶχον ~~καὶ~~

οὗτοι; Ἀπὸ τῆς κατὰ ψυχὴν ἀρετῆς. Ὅρας ὅτι
 πανταχοῦ βίου^a χρειά καὶ τῆς διὰ τῶν ἔργων
 B10 ἐπιδείξεως; Ἀπὸ τῶν καρπῶν γὰρ αὐτῶν, φησὶν,
 ἐπιγνώσεσθε αὐτούς. Τί δὲ τὴν βωὴν συνίστησι
 C τὴν ἡμετέραν; Ἄρα σημείων^c ἐπίδειξις^c ἢ πο-
 λιτείας ἀρίστης ἀκρίβεια; Εὐδὴλον ὅτι τὸ δεύ-
 τερον· τὰ δὲ σημεία καὶ τὰς ἀφορμὰς^d ἐντεῦθεν
 ἔχει καὶ εἰς τοῦτο καταλήγει τὸ τέλος^d.

“Ὁ τε γὰρ βίου ἀρίστον ἐπιδεικνύμενος, ἐπι-
 C5 σπάται ταύτην τὴν χάριν· ὃ τε λαμβάνων τὴν

485 B8 ^a βίου: add. καὶ πίστεως εἰδικρινούς & B9

^b γὰρ, προστ. ἀπὸ & C1 ^c ἐπίδειξις: ἐπιδείξεις &

C3 ἐντεῦθεν ἔχει καὶ εἰς τοῦτο καταλήγει τὸ
 τέλος & an. Ven. Reg. 688 &: ἐντεῦθεν ἔχει τὸ

τέλος καὶ εἰς τοῦτο καταλήγει & lo man. H Mai.

τὸ τέλος sm. Field

χάριν, διὰ τοῦτο λαμβάνει, ἵνα τὸν ἑτέρων
^aδιορθώσῃ ^aβίον. Ἐπεὶ καὶ ὁ Χριστὸς διὰ τοῦτο
 τὰ θαύματα ἐκεῖνα ἐποίησεν, ἵνα ἀξιόπιστος
^bφανεῖς ^bἐντεῦθεν, καὶ πρὸς ἑαυτὸν ἐλκύσας, ἀρετὴν
 εἰς τὸν βίον ^cεἰσαγάγῃ ^c. Διὸ καὶ τὴν πλείονα ὑπὲρ
 C10 τούτου ποιεῖται σπουδὴν. Οὐδὲ γὰρ τοῖς σημείοις
 ἀρκεῖται ^dμόνον ^d, ἀλλὰ καὶ γέενναν ^eἀπειλεῖ, καὶ
 βασιλείαν ἐπαγγέλλεται, καὶ τοὺς παραδόξους
 D ἐκείνους τίθῃσι νόμους, καὶ πάντα ὑπὲρ τούτου
 πραγματεύεται, ἵνα ^fἰσαγγέλους ^fἐργάσῃται. Καὶ
 τί λέγω, ὅτι ὁ Χριστὸς ^gπάντα ^gτούτου ἕνεκεν

485C6 ^aδιορθώσῃ ^hκαὶ ^hβίον: διορθώσῃται Field C7

^bφανεῖς: φανεῖ ^hβ ^cεἰσαγάγῃ: εἰσάγαγε ^hβ C10

^dμόνον: μόνοις ^hβ C10 ^eγέενναν: add. πυρὸς ^hβ

D2 ^fἰσαγγέλους: ὑμᾶς τελείους ^hβ D2 ^gπάντα: παν-
 ταχοῦ ^hβ

ποιεῖ; ^αζοὶ ^αγὰρ εἴ' τις ἔδωκεν, εἶπέν μοι, ^βνέκ-
 ρους ^βἀναστῆσαι ἐν τῷ ὀνόματι αὐτοῦ, ἢ διὰ
 D5 τὸ ὄνομα αὐτοῦ ἀποθανεῖν, τί ἂν ἐδέξω μᾶλ-
 λον; Οὐκ εὐόηλον ὅτι τὸ δεύτερον; Καὶ μὴν
 τὸ μὲν γημεῖον ἐστί, τὸ δὲ ἔργον

485 D3 ^ασοι: συ ^βκα D4 ^βνέκρους: νέκρων ^βκα
 νεκρὸν ^βκα.

CHAPTER III

TRANSLATION

Matthew 13. 24-30

480B He proposed another parable to them, saying, "The kingdom of heaven is like a man who sows good seed in his field. But while his men
480C slept, his enemy came and sowed darnel in the midst of the wheat and went away. But when the grain sprouted up and ripened, then the darnel appeared also. But the servants of the head of the house came to him and said, "Master, did not you sow good seed in your field? Whence then has come the darnel?" And he said to them, "A hostile man has done this." The servants said to him, "Do you wish that we go out and gather
480D in the darnel?" But he said, "No, lest while gathering in the darnel, you uproot the wheat along with it. Therefore let them both alone to grow together until the harvest. And at the time of the harvest I shall say to the reapers, 'Gather together the darnel first and bind it in bundles for burning, and then collect the wheat into my barn.'"

The Homily

What is the relationship between this parable and the one before it? There he speaks of those that have not devoted themselves to him

at all but have turned away from him and have thrown away the seed; but here he is speaking of heretical sects. For in order that not even this
 480E may trouble the disciples, he foretells it, after he has taught them why he speaks in parables. The previous parable, then, says that they did not receive him; this one says that they have received seducers instead. For this too is part of the devil's craft, always to bring in error alongside the truth, painting on it deceptive likenesses so as to carry off with ease those who are ready to be deceived. For this
 481A reason he calls the seed darnel rather than any other seed because it looks rather like wheat.

Then he also mentions the manner of the plot. "While the men slept," he says. It is no small danger which he thus suspends over the rulers, who are especially entrusted with the keeping of the field; and not merely over the rulers but also over the ruled. He then shows also that error comes after truth, a fact which the outcome of events witnesses. For after the prophets, come the false prophets; and after the apostles, the false apostles, and after the Christ, the Antichrist. For unless the devil sees what he may imitate or whom he may plot against, nothing is in his power, nor does he know what to do; but he
 481B plots against what comes into existence. But now when he knows that one produced a hundred, and one sixty, and one thirty, he thereupon approaches another way. For since he was unable to snatch what had taken root or to choke it or to burn it up, he plots against it by another kind of deception and casts in alongside it his own seed. "But," someone may ask, "how do those who are sleeping differ from those who

are like the road?" They differ in that there the devil immediately snatched the seed, and did not allow it to take root; but here he needed more craft.

So Christ says these things, instructing us always to be watchful. For even if you escape those perils, he says there is yet another peril. For just as in the previous parable destruction came from the road and the rock and the thorns, so here destruction comes from sleep, so that a continual watchfulness is necessary. Therefore he said, "He who endures to the end will be saved."¹ Something of this sort happened even at the beginning. Many of the superiors brought men into the churches who were concealed heresiarchs and thus made such a scheme only too easy. For the devil needs no toil thereafter, once he has planted them in our midst. "But how," one may say, "is it possible to avoid sleep?" It is indeed impossible to avoid physical sleep; but it is possible to avoid the slumber of our commitment. Therefore St. Paul says, "Be watchful, stand firm in the faith."² Then he points out that this activity is not only harmful but is also superfluous. For after the land has been cultivated and there is no need of anything, then this enemy sows again, precisely as the heretics do. For they pour forth their own shafts for no other reason than their vainglory. Not from this only but also from the things that follow, he outlines with accuracy all their imposture. "For when the blade had sprung and

¹Mt 13. 24

²1Cor 16. 13

brought forth fruit, then the darnel appeared also." This is just what these people do. For in the beginning they hide themselves in the shadows; but when they come to speak quite freely and someone gives them a share in preaching, then they pour out their poison.

For what purpose does he bring in the servants who report what has happened? In order that he may say that it is not necessary for them to destroy the darnel. He calls Satan himself a hostile man, because of his struggle to inflict harm on men. For although his insolent attack is against us, its source is not his enmity to us but his enmity to God. Therefore it is clear that God loves us more than we love ourselves. See then from another thing also the villainy of the devil. For he did not sow before this, since he had nothing to destroy; but when everything was completed, in order that he might mar the toil of the farmer. Thus he does everything because of his evil disposition towards him. See also the affection of the servants. For they hasten at once to root out the darnel, even if they do it indiscreetly. This shows their concern for the seed and that they look to one thing alone, not to the punishment of the enemy, but to the preservation of what has been sown. For that other is not the urgent consideration. Therefore they look to see how they may first remove the disease. And they do not seek even this absolutely. For they do not trust the matter to themselves but they await the decision of their master and ask, "Do you want us to?" And what does he answer? He forbids them and says, "Leave them until the harvest, lest you root up the wheat with them."

He said this to prevent wars and bloodshed and slaughter from occurring. For it is not proper to kill a heretic since an implacable war would then be brought into the world. He restrains them, then, with these two considerations: first, that harm to the wheat is to be avoided; 482C second, that punishment will overtake all those who are incurably diseased. So, if you desire them to be punished, yet without damage to the wheat, wait for the suitable occasion.

What does this mean, "Lest you root up the wheat with them?" Either he is saying that if you are about to take arms and to slaughter the heretics, many of the saints would necessarily be overthrown with them, or that many from among the darnel itself are likely to be changed and to become wheat. Now if you root them up beforehand, you ruin what was to become wheat by destroying those who could have been 482D changed and made better. He does not then forbid our restraining heretics and muzzling them and cutting off their freedom of speech and dispersing their meetings and leagues, but only our killing and slaughtering them. But be careful to notice his gentleness, in that he does not merely give sentence or forbid, but he also gives reasons.

What then, if the darnel remains to the end? "Then I will say to the reapers, 'Gather together the darnel first and bind it in bundles for burning.'" He again reminds them of John's words which introduced him as judge,³ and he says, "So long as they stand beside the wheat, we 482E must spare them, for it is possible for them to become wheat also; but

³Mt 3. 12

when they have departed after having gained no profit, then must inexorable punishment overtake them." He says, "For, I will say to the reapers, 'Gather together the darnel first,'" Why first? "That these others may not be alarmed by the fear that the wheat be carried off along with them. And bind them into bundles, so as to burn them; but gather the wheat into my barn."

483A "He proposed another parable to them, saying, 'The kingdom of heaven is like to a grain of mustard seed.'" For since he had said that three parts of the seed are lost and one saved, and that even in the saved part there occurs such damage, in order to prevent their asking who the faithful will be and how numerous they will be, he removes this fear also, leading them on to faith by means of the parable of the mustard seed and showing that in any event the Gospel will be spread abroad. For this reason he introduced into the midst of the discussion the image
483B of this plant, which closely resembles the subject at hand. "It is smaller," he says, "than all other seeds; but when it has grown, it is greater than the plants and becomes a tree, so that the birds of the air come and nest in its branches." For he wanted to point out a sign of its greatness. "So also it will be in the case of the Gospel," he says. For indeed his disciples were weaker than all and less than all; but nevertheless, because the power within them was great, the Gospel has been unfolded in every part of the world.

And then he adds the leaven to this image and says, "The kingdom of heaven is like leaven, which a woman took and hid in three measures
483C of flour, until the whole was leavened." For just as the leaven

changes the large quantity of flour to its own quality, so also you will convert the entire world. And see the intelligence of this step. For he brings in the things of nature, showing that just as it is impossible for them not to take place, so also it is impossible for these things not to take place. Do not then say this to me: "What shall we be able to do, twelve men falling in with so great a multitude?" For it is precisely this very thing that causes your strength to shine forth, namely mingling with the multitude and not fleeing. Therefore just as the leaven leavens the dough when it is brought next to the flour, and not merely next to it but in such a way as to be mixed in with it (for 483D he did not say "put" merely, but "hid"), so also you, when you have been joined and united with those who war against you, will then have an advantage over them. And just as the leaven is hidden, yet is not obliterated and gradually transmutes the rest to its own condition, the case will be the same with regard to the Gospel. Do not be afraid now because I have said that the insolent attacks are many; for indeed in this way will you shine forth and overcome all. And in speaking of three measures, he meant a multitude; for he is accustomed to use this number to indicate a multitude.

Do not marvel, then, if in speaking of the kingdom, he mentioned seed and leaven, for he was speaking to inexperienced and unskilled men 483E and to those who needed to be led on by these means. For they were so simple that even after all this, they stood in need of much explanation.

Where now are the children of the Greeks? Let them learn the power of Christ when they see the truth of the events. And for two

484A reasons let them adore him: both because he foretold so great a thing and because he fulfilled it. For it is he who put power in the leaven. For this reason he also mixed those who believe in him with the multitude, that we may share our knowledge with others. Let no one then find fault with our small numbers. For great is the power of the Gospel, and what has once been leavened becomes in turn leaven for the rest. And just as a spark, whenever it seizes on wood, causes the parts already kindled to swell the flame and thus attacks the rest, so too the Gospel works in this same way. But he did not speak of fire but of leaven. Why did he do this? Because in that case the whole does not come from the fire but also from the wood that has been kindled; but in this case the leaven effects the whole by itself.

484B But if twelve men leavened the whole world, think how great our wickedness is in that, though we are so numerous, we are not able to set right those who remain, when we should be sufficient to be leaven for ten thousand worlds. "But they," someone may say, "were apostles." And what does this mean? Did not they share the same things as you? Were they not reared in cities? Did they not enjoy the same things? Did they not practise trades? For they were not angels, were they? They did not come down from heaven, did they? "But," he says, "they had signs." The signs did not make them admirable. How long shall we use those wondrous deeds as cloaks for our negligence? [Observe that the choir of the saints did not shine with such miracles.] For 484C many who even cast out devils, since they had done evil, did not become admirable, but rather were punished. Now what then, one may say,

showed them to be great? Their contempt for wealth, their looking down on glory, their being free from worldly affairs. Since, if they did not have these qualities but were slaves of their passions, even if they raised ten thousand dead, not only would they not have done any good, but they would have been considered to be deceivers. Thus it is their life, so resplendent on all sides, which attracts the grace of the Spirit.

484D What sort of sign did John perform that he attached to himself so many cities? In proof that he was no wonder worker, hear the evangelist, who says, "John performed no sign."⁴ For what was Elias admirable? Was it not from his bold speech to the king? Was it not from his zeal for God? Was it not from his poverty? Was it not from his sheepskin, his cave and his mountains? For he performed all his signs after these things. And as for Job, what sort of sign did he perform that the devil was astounded on seeing it? No sign but a life which shone and which displayed an endurance firmer than adamant. What sort of sign did David perform, while he was still young, so that God said, "I 484E have found David, the son of Jesse, a man after my own heart."⁵ What dead body did Abraham and Isaac and Jacob raise? What leper did they cleanse? Do you not know that, unless we are sober and restrained, signs are frequently harmful. Thus many of the Corinthians were severed from each other. Thus many of the Romans lost their senses. Thus 485A Simon was cast out. Thus the man who desired to follow Christ was rejected as unfit after he heard, "The foxes have their holes."⁶ For

⁴Jn 10. 41

⁵Acts 13. 22

⁶Mt 8. 20

each of these men fell away and perished, the one aiming at the wealth and the other at the glory that came from signs. Care for one's life and love of virtue not merely do not give birth to such a desire but even destroy it when it exists.

And when Christ was making laws for his disciples, what did he say? "Perform signs that men may see them?" Not at all. But what did he say?

485B "Let your light shine before men that they may see your good works and that they may glorify your father who is in heaven."⁷ And he did not say to Peter, "If you love me, perform signs," but "Feed my sheep."⁸

And since he everywhere honors him with James and John above the others, for what reason, I ask, did he do so? For their signs? But all alike cleansed the lepers and raised the dead, for he gave this power to all alike. For what reason then did these have the advantage? Because of the virtue of their souls. Do you see that everywhere there is need of a good manner of living and of the proof from works? "For by their fruits," he says, "you shall know them."⁹ What then commends our life?

485C Is it a display of signs or is it the perfection of a good way of life? It is quite evident that it is the second. The signs have both their origin in the way of life and have their end in it. For he that displays an excellent manner of life, draws to himself this grace, and he that takes this grace takes it for the purpose of rectifying the manner of life of others. For this reason did Christ work his signs, in order that, having appeared to be worthy of belief and having drawn men to

⁷Mt 5. 16

⁸Jn 21. 16

⁹Mt 7. 16

himself, he might bring virtue into our manner of life. Therefore also he puts the greater emphasis on the manner of life. For he is not satisfied with signs alone, but he also threatens hell and promises the
485D kingdom and lays down those startling laws and undertakes everything for his object, that he may make us equal to the angels. Now why do I say that Christ does everything for this reason? For, tell me, if someone gave you the power to raise dead men in his name or to die for his name, which would you rather choose? Is it not evident that you would choose the latter. But the former is a sign, the latter a good deed.

CHAPTER IV

COMMENTARY

480D. Both in its readings in this pericope and in its continuation of the pericope to the end of v. 30, Gu is in agreement with H. It does not seem possible to determine clearly whether or not the pericope originally included all of v. 30; but Gu does provide valuable confirmation for the extended version, which is also found in H, in one of the Moscow codices cited by Matthei, and in the Armenian version. The variants found in this pericope are of no substantive significance and can only be judged in the light of one's general estimate of the value of the manuscripts that give them.

480D4. $\alpha\upsilon\tau\omega$ could easily have been corrupted to $\sigma\upsilon\tau\omega$ by a scribe who read the word with $\phi\eta\sigma\iota\nu$.

480E1. $\lambda\alpha\lambda\epsilon\iota\varsigma$ occurs perhaps because of a reminiscence of Mt 13. 10, where the second person is used.

480E2. $\phi\thetaορ\acute{\epsilon}\alpha$ fits better with the reference to $\tauο\upsilon \delta\iota\alphaβ\acute{o}\lambdaου$ in the following sentence and with the use of the singular ($\acute{o} \acute{\epsilon}\chi\theta\rho\acute{o}\varsigma$) in the parable. It may, however, have been inserted for precisely those reasons.

480E4. *παρεισάγειν* is required if the sentence is not to become incoherent and grammatically inconsistent. It could easily have been changed to *παρεισάγει* by a scribe who took this clause as coordinate with the first part of the sentence.

480E4. *ἐπιχειρωννύντα* is a blunder, but it does confirm the accusative here and thus G against H and K.

480E5. *αὐτῇ* seems preferable to *αὐτῆς*, given the word's position after *ἐπιχειρωννύντα*

481A11. The reading found in Guelferbytanus seems preferable, despite its vague and involved style. It is much more likely to have been simplified to the reading given by Field than to have been inserted.

481B4. *τὰ ἐαυτοῦ* is the proper reading. It is found in K and is supported by the occurrence of *τὰ ἐαυτοῦ* in Gu; *πουνηρὰ σπέρματα* in Gu is probably a gloss.

481C1. *φυλακῆς* gives much the better sense.

481D4. *οἱ* is omitted in both G and Gu and should be omitted; *γὰρ* then is in its natural position and should be read with Gu.

481D5. Here is the first case of a substantial addition to the textus

receptus in Gu. In this case, the addition, which is the nature of a parenthetical remark, fits in well enough with its surroundings. However, this remark is best looked on as a gloss which has crept into the text; otherwise, if it is accepted into the text, its absence in other manuscripts is hard to explain.

481D9. *ὁ ἴστω* is well attested and gives much the better sense. The demonstrative is needed here after the interruption in the train of thought caused by the quotation from the Scriptural text.

481E4. *τὸν Σατανᾶν* might well be a gloss, but it is hard to see why a scribe would insert *ἀγωνίζεσθαι αὐτὸν*. Explicit reference to Satan brings out the significance and the paradox of calling him *ἐχθρὸν ἄνθρωπον*; "He calls Satan himself a hostile man." The use of *ἀγωνίζεσθαι* in the orators may suggest the traditional image of Satan as accuser (Lysias 98.14, Demosthenes 653.26). However, either text is satisfactory. The interpolation, if any, was well done.

482A5. The dative has good manuscript support and is more likely to be corrupted than the accusative.

482B4. The first part of the quotation from Mt 13.29-30 as given in Gu was probably dropped because it was not in accordance with the text of Matthew found at the beginning of the homily.

482B5. The reading in Guelferbytanus seems to be no more than an awkward expansion of the original text. The final *διωσμοί* (sic) destroys whatever sense it had.

482B7. *καὶ συνζητήσεις βλάσφημοι* is another example of Gu's tendency to amplify the text. *συνζητήσεις* is not a word appropriate to the violence which alone is directly forbidden in this passage.

482E10. *παρὰ τοῦ δεσπότητος* is a misplaced gloss, which should precede *πάντας αὐτοὺς* if it comes anywhere. *πάντας αὐτοὺς*, given by Gu, is preferable to *πάντως αὐτοὺς*, which probably came in because of confusion with *ἀνιδίως*. The passage in brackets is an interpolation found only in Gu. Introduction of any further reasons for tolerating the darnel expressly contradicts the author's statement that there are two such reasons. The insertion appears to have been made by an editor anxious to vindicate Chrysostom's position against any charges of softness on heretics.

482C2. *τῆς ἀνταποδόσεως* is an interpolation characteristic of this text whose editor was anxious to specify vague or general references. See 482C5, C6, C9, D1, 483E11, 483C3, 483D8, 483A7, and 484A12.

482C3-D1. Chrysostom's attitude on repression of heretics seems severe and incorrect to us today; however, it is important to remember that Chrysostom and his contemporaries had grown up in a world in which political coercion

of religious dissidents^{was} accepted as a matter of course. Chrysostom's comments here are perhaps a defense of the repressive legislation imposed by the Emperor Theodosius, whose religious policy has been thus summarized by Philip Hughes:

From the beginning Theodosius was definite. The long domination of the little clique of Arian bishops, in whose influence at court lay the real cause of the troubles, came to an end. Catholicism was freed; and security for its future provided in the first code for the repression of heresy.... The churches of heretics of every sect, Anomeans, Arians, Apollinarians, Macedonians, are to be confiscated and handed over to the Catholics. Heretical assemblies are forbidden and heretics lose all power of making wills or inheriting. Six times in the next fifteen years these laws are renewed.

Chrysostom's attitude here is paralleled by the willingness of St. Augustine to use coercive measures against the Donatists.¹

482C5. The reading in Gu, even if it represents a corruption of $\tau\eta$ $\tau\omega\nu$ αἱρετικῶν ἐπιβουλῇ, is probably another gloss which the editor, in his anxiety for clarity, has put in the text.

482C6. Yet another explanatory interpolation in Gu. The editor may well have felt uncomfortable about Chrysostom's doctrine. He seems to have been particularly anxious to make it clear that this doctrine in no way countenanced the evil of heresy.

482C9. Here we have yet another example of the editor's desire to spell

¹Philip Hughes, A History of the Church. Vol. I: The Church and the World in which the Church was Founded. (New York: Sheed and Ward, 1949, rev. ed.) p. 183-184. cf. also Charles Norris Cochrane, Christianity and Classical Culture: A Study of Thought and Action from Augustus to Augustine (London: Oxford University Press, 1944), pp. 327-329, 332-334.

everything out.

482C10. $\epsilon\eta\kappa\acute{o}\pi\tau\epsilon\iota\nu$ is comparatively rare, but it gives a good sense ("thwart," "block"), and its corruption can easily be explained. The form as given in Gu is $\epsilon\nu\kappa\acute{o}\pi\tau\epsilon\iota\nu$.

482C11. $\sigma\pi\omicron\nu\delta\acute{\alpha}\varsigma$ ("pacts," "leagues"), though somewhat indefinite in its meaning, is the preferable reading. It may refer either to pacts of toleration between the state and heretical sects or at least to legal recognition of such sects, or perhaps to compacts existing among the heretics.

482D1. This is plainly a gloss put in by someone who thought the sentence unclear.

482D5. The reading in Field (without ϵ/ς) is more likely to be corrupted than that in Gu, which seems to be a correction to harmonize with text of Matthew above.

482D7. Guelferbytanus here supports the correction of G and Field in reading $\tau\omega\nu$ against G, H, and Monfaucon and supports Field in reading $\alpha\upsilon\tau\acute{o}\nu$. $\kappa\rho\iota\tau\eta\nu$ should precede $\alpha\upsilon\tau\acute{o}\nu$ as in Field, since $\alpha\upsilon\tau\acute{o}\nu$ would more naturally be changed to $\alpha\upsilon\tau\omega\nu$ after $\kappa\rho\iota\tau\eta\nu$ than before it.

482E6. The reading in Gu was probably altered to harmonize with the text of Matthew found at the beginning of the homily. See note on 482D5 above.

483A5. The first *καὶ* in Field may have been inserted in an effort to make it clear that *ΤΙΝΕΣ* was the subject of *ἔσονται* rather than of *ἀέγῳσι*.

483H10. *ἐνέκρυψεν* is the form found Mt 13.33. The prefix is more likely to be omitted than inserted.

483H11. A gloss explicating the meaning of *αὕτη* has been incorporated into the text.

483C3. The first part of the variant given by Gu is another gloss, which the editor included to explain the elliptical *καὶ ὅρα σύνεσιν*. The second part, *εἰς πολλὰν προθυμίαν ἐνάγων*, belongs with the following sentence. The position of *γὰρ* makes it clear that this second part is also a gloss.

483C4. Here is another example of the need of the editor of Gu to fill out ellipses.

483D1. The extended variant given here by Gu is a theological interpolation out of character for Chrysostom. If we can presume that *αὕτω* was originally *οὕτω*, then the scribe of Gualferbytanus or its archetype apparently read the preceding clause as a question rather than as a parenthetical remark and brought in the interpolation *ὡς περ . . . πνεῦμα* as a parallel to *οὕτω καὶ ὑμεῖς . . . περισσέσθε*.

483D4. There is a second Christological interpolation in Guelferbytanus at this point. Like the previous one in 483D1, it occurs between the members of an extended comparison; it is probably from the same source as the interpolation in 481D and from a different source than the fussy corrections and simplifications found in 482C2-D1.

483D5. The reading in Gu (without *ΤΟΥΤΟ*) is clear enough; *ΤΟΥΤΟ* is more likely to have been inserted in order to supply a subject for *συμβήσεται* than dropped.

483D8. The reading in Gu is plainly a gloss explanatory of *τὰ πολλὰ*, which has rather awkwardly been inserted into the text.

483D8. Field's reading, *οἶδε*, should be retained; for it is more to the point here: it is Christ's usage which is in question, not that of Chrysostom and his auditors.

483E4. The reading in Gu, *δύναμιν*, is a case of dittography.

483E4. The reading in Gu is badly muddled; a verb or two seems to have disappeared.

484A4. *κόσμῳ* is probably another bit of explanation that editor of Guelferbytanus has incorporated into the text.

484A11. Field's reading ($\epsilon\acute{\iota} \delta\epsilon \alpha\upsilon\theta\eta\tau\omicron\iota\varsigma \delta\acute{\omega}\delta\epsilon\kappa\alpha$) should be preferred to that of Guelferbytanus ($\omicron\iota\delta\epsilon \alpha\upsilon\theta\eta\tau\omicron\iota\varsigma \omicron\iota \delta\acute{\omega}\delta\epsilon\kappa\alpha$) for three reasons. First, there is no reason to use the demonstrative here, since the Apostles are not referred to in what has gone before. Second, $\epsilon\upsilon\nu\acute{o}\eta\sigma\omicron\nu$, in Guelferbytanus, lacks a particle to connect it with the preceding independent clause, whereas in Field it is the apodosis of the condition. Third, $\epsilon\acute{\iota} \delta\epsilon$ was probably corrupted to $\omicron\iota\delta\epsilon$ because of the proximity of $\alpha\upsilon\theta\eta\tau\omicron\iota\varsigma \delta\acute{\omega}\delta\epsilon\kappa\alpha$ and the scribe's failure to read the sentence through to the end. The $\omicron\iota$ preceding $\delta\acute{\omega}\delta\epsilon\kappa\alpha$ was then inserted to regularize the position of $\delta\acute{\omega}\delta\epsilon\kappa\alpha$.

484B2. The reading in Guelferbytanus seems to be an unsuccessful attempt to improve the reading given by Field's manuscripts. The sentence is involved and liable to corruption.

484B3. The reading in Guelferbytanus is clear enough, but it is doubtful whether a reference to the Christian mysteries is appropriate here, where the point at issue is the ordinary humanity of the Apostles.

484B9. This sentence fits very well with the text, but manuscript authority for it is lacking.

484C3. $\tau\acute{\iota} \pi\omicron\tau' \omicron\upsilon\nu \epsilon\sigma\tau\iota$ is more likely to be corrupted to $\tau\acute{\iota} \tau\omicron\upsilon\tau\omicron \epsilon\sigma\tau\iota\nu$ than the reverse. $\tau\omicron\upsilon\tau\omicron$ more normally refers to what precedes than to what follows.

484B6-9. These two sentences have been recopied at the bottom of the column in which they occur in a hand probably of the seventh century. The original had probably become dim at an early date, though it can be read even now. The original reading was copied exactly.

484C10. It is natural that there should have been a gloss at the first mention of John; and this has been incorporated into the text, though not in its natural position, which would be after *Ἰωάννης*.

484C10. A later hand, probably of the ninth or tenth century, has corrected the original text of Gu here.

484D7. *στερρός* is found with either two or three terminations. *στερρότερον* (Gu) seems more liable to corruption than *στερροτέρην*.

484E6. The scribe of Guelferbytanus apparently took *τοῦ Χριστοῦ* with *ἐπιθυμήσας* rather than with *ἀπολουθῆσας*.

485A4. In view of the frequency of interpolations in Guelferbytanus, it seems unwise to accept this phrase into the text.

485B8. This is an interpolation of similar type to that in 485A4. Perhaps it was inserted in order to avoid any suspicion of Pelagianism.

485C3. Guelferbytanus here lends decisive support to Reg. 688 and gives

a reading from which the two other readings can easily be derived, *τὸ τέλος* being easily displaced or omitted because of its terminal position.

485C4. *τὴν* has been added in the left margin of the manuscript in a hand smaller than the original but of the same general type.

485C10. *πυρός* is probably a gloss.

485D2. *ὑμᾶς τελείους* probably began its career as a gloss on *ἰσαγγέλους*, which the scribe may have felt it necessary to explain. It then supplanted *ἰσαγγέλους* in the text.

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APPROVAL SHEET

The thesis submitted by John P. Langan, S.J. has been read and approved by three members of the Department of Classical Studies.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

May 26 1966
Date

Edgar R. Snodgrass
Signature of Adviser S.J.